

LOCAL WISDOM AND CULTURAL VALUES IN AL-AZHAR TAFSIR

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Abstrak

Masalah dari penelitian ini adalah bagaimana nilai-nilai budaya lokal dalam Tafsir Al-Azhar. Adapun tujuan penelitian ini adalah mengetahui nilai-nilai budaya lokal di dalam Tafsir Al-Azhar dan Menganalisa tujuan HAMKA mencantumkan Nilai-Nilai Budaya Lokal di dalam Tafsir Al-Azhar. Metode Penelitian ini adalah Kajian Pustaka (Library research) dan menggunakan pendekatan kajian studi tokoh dan content analytics. Peneliti menemukan bahwa sikap HAMKA terbagi 2 dalam mengaitkan nilai-nilai budaya lokal dalam Tafsir Al Azhar. Pertama, berkeinginan melestarikan nilai-nilai budaya lokal tersebut seperti Peribahasa, Pantun, Syair, Perumpamaan, Pameo dan lain-lain. Yang kedua, menentang keras dan memperingatkan umat dari tradisi yang bertentangan dengan Syariat Islam seperti "Puja Laut", memberikan sesajen dan lain-lain. Dan diantara tujuan utama HAMKA mencantumkan nilai-nilai budaya lokal ini adalah melakukan pendekatan dakwah Islam kepada masyarakat Indonesia melalui nilai-nilai budaya lokal di dalamTafsirnya. Dan juga memperkenalkan kepada dunia pembaca tentang identitas Melayu dan Kearifan Lokalnya. Dan juga mengandung ajakan untuk berakhlak mulia sebagaimana Agama dan Budaya memotivasinya serta terdapat juga ajakan berpolitik yang santun dan beretika karena di masa penulisan tafsir ini suasana politik Indonesia yang sedang tidak stabil. Maka dari itu, sangatlah bagus menjadikan Tafsir Al Azhar ini menjadi salah satu referensi dalam mendakwahkan Islam di Bumi Melayu ini dan mudah-mudahan ke depannya akan lahir Tokoh dan Kajian Ilmiah yang memadukan antara Syariat Islam dan Nilai-nilai Budaya Lokal secara adil dan proposional.

Kata Kunci: *Budaya Lokal, Nilai-nilai dan Tafsir Al-Azhar*

Abstract

The problem of this research is how can the local cultural values in Al-Azhar Tafsir. The purpose of this research is knowing local culture values in Al-Azhar Tafsir and analyzing the purpose of HAMKA putting local cultural values ini Al-Azhar Tafsir. The method of this research is library research and uses a study approach of character studies and *content analytics*. Researchers found that HAMKA's attitude was divided into two in linking local cultural values in Al Azhar's Tafsir. First, wanting to preserve local cultural values such as Aphorism, Verse, Poetry, Parable, Pameo and others. The second, strongly opposed and warned people of traditions that were contrary to Islamic Shari'a such as "adorig sea", giving offerings and others. And among the main objectives of HAMKA to include local cultural values was to approach Islamic da'wah to Indonesian people through local cultural values in its interpretation. And also introduce to the world of readers about Malay identity and Local Wisdom. And it also contained an invitation to noble morals as

Religion and Culture motivate it and there were also politic and ethical politic invitations because at the time of writing this interpretation, the Indonesian political atmosphere was currently unstable. Therefore, it is very good to make Al Azhar's Tafsir become one of the references in preaching Islam on this Malay Earth and hopefully in the future there will be a Ilmiah Figure and Study that combines Islamic Sharia and Local Cultural Values in a fair and balanced way.

Keywords: Local Wisdom, Values and Al-Azhar Tafsir

Introduction

The arrival of Islam in a place will always experience contact with the cultural values of its people. In such contact situations, Islam often absorbs local elements which are not in conflict with the basic principles of its teachings. It happens because in every culture people actually save the values of local wisdom that are in accordance with the universal values of the Al-Qur'an (Imam Muhsin, 2010:292).

Historical studies and cultural studies that reveal the great role of Islam in the development of Indonesian culture are numerous. This is because Islam is a religion for the majority of Indonesia's population. Even in the development of regional culture we see Islamic cultural values have been "integrated" with cultural values in some areas in the country, for example in the form of art and culture, traditions, and physical relics such as for example culture in welcoming Ramadan and others . Meanwhile, in the development of national culture, the role of Islam in the formation of the insights of national unity has been proven in history. Islam can be a "connector" for various regional cultures where most of the people are Muslim.

The role was explicitly stated by the President at the National Seminar on Nation Culture on November 10th, 1995 that "Religion has not only avoided the development of a narrow sense of regionalism, but also indirectly laid the foundations of national culture" (Wardiman Djonegoro, 1996: 112).

The interpretation of the Al-Qur'an differs from the Al-Qur'an (object which is interpreted). If the interpretation of the Al-Qur'an is the result of cultural creations that are relative and profane, then the Al-Qur'an is believed to be God's words that are absolute and sacred. This fact needs to be realized by Muslims so that they are not easily trapped in the interpretation and single claims of truth based on the results of interpretations which are believed to be true. Therefore, the study of Islamic dialectics (Al-Qur'an) with culture is very necessary to be carried out in order to know how the relationship between Islam and culture takes place (Imam Muhsin, 291-292).

A prominent scholar recorded by history has played an important role in improving Indonesian society as a whole and Muslims in particular are Prof. Dr. Haji Abdul Malik bin Abdul Karim Amrullah, better known by the acronym Buya HAMKA. Born on February 17th, 1908. Many produce scientific works so as to get praise from various domestic and foreign figures (Irfan HAMKA, 2018: 289).

HAMKA uses rhyme to decorate the narrative of its interpretation, so that the description becomes more lively, even rhyme becomes cultural language representing Malay identity that honor for people who have loyalty and humiliation for those who arbitrarily with divorce. These are among the examples of HAMKA raising local cultural values that are included directly in its interpretation, sometimes using the results of Malay culture in the form of proverbs sometimes also using the pantangkun Minangkabau ropes and of course many more examples like this.

In the introduction to the book HAMKA about the Principles and Wisdom of Islamic Da'wah, he wrote a very important point from the book's material is "This book tells more about the life experience of a preacher who in his work meets with various groups of people and the nature of the people who face each when. He continued, I told more about personal experiences than quoting books written by people who were more expert. This is what characterizes HAMKA's preaching, which is very caring and responds to problems in society and takes lessons from it, rather than discussing many theories of da'wah itself (HAMKA, 2018: vii).

In Minangkabau, the headman's politeness is divided, among others, they cannot run on the road, even though they are soaked by the rain, they cannot take off their skullcap, they cannot climb trees, they cannot roll their sleeves, they cannot roll their pants legs, they cannot speak loudly and so forth.

Such traditional courtesies, in general, can be said to be the same. Near the Acehnese people should not lift their feet, near the Bugisnese people should not jerk the keris because lifting the legs for the people of Aceh means challenging, jerking the kris for the Bugisnese, only when going to use it to stab it, must not sheath the keris before he was given a drink. Javanese kris is only inserted in the back of the waist and then circled to the face when fighting alone. There is also a state if it has not become a warrior can not lengthen a mustache, because a long mustache means "challenging the opponent."

Everything is not too important to pay attention to even if there are also benefits. Each Country stands with its own modesty according to its inner progress. We must not reproach until we know the secrets of progress made by people in the country (HAMKA, 2015: 109-110).

HAMKA is also a government official who has the authority to provide policies for the people of Indonesia in the fields of religion, education, the world of literature, politics and others. He has had a long career in the field of social organizations and made good friends with national figures who were preparing for Indonesian independence at the time. Just mention Mohammad Natsir and even Ir. Sukarno.

Many praise is given to him and his works. Very much also human admiration for the nobility of character. That is why until decades after his death, his name is still fragrant and his quality works are used by many people, and his thoughts in various lines of life and scientific fields are discussed by scholars and many scientific seminars that also discuss about track record HAMKA in improving Indonesian society, especially when he was still alive. And this is also recognized by experts in their fields locally, nationally and even internationally.

HAMKA once wrote in her writing, "It is very important to learn the language of the population. I am interested in the attitude and nature of the former Tanah Karo Regent, H. Baharuddin Siregar, who received good reception from the residents we visited. Be wise we use local languages, even though they are also clever and also speak Indonesian will further accelerate the results of efforts to provide understanding of Islam to them (HAMKA, 2018: 276).

Thus HAMKA writings which indicate that in preaching he made Culture as things that are used as a driver of the successfull of Da'wah. Even making it a method in conveying Islamic da'wah.

HAMKA, who is a figure who has concern and understanding about the relation to Culture and Religion, and also has authority as a State official and also has knowledge about the history of Indonesian culture, so he also responds to the diverse cultures in Indonesia in his works. An example from the HAMKA article that links Islamic history in Indonesia with Javanese culture is included in his writings namely, all those who investigate Indonesian history in general, and Javanese cultural history in particular, know that this year's calculation began with what is referred to in Javanese culture as " Aji Saka ". It is said that he is a descendant of a deity who came to the land of Java to renew religion and form a government, draw up laws, and carry Javanese letters. The dates and calculations for the Javanese year begin with the arrival of Aji Saka one thousand nine hundred and four years ago, and it is clear that history reveals that these calculations are a continuation of the calculation of the Hindu year.

So great is the desire to return to the Hindu era, to the Majapahit era, and to the atmosphere of Javanese pride that exceeds his pride as a Muslim who behaves towards Muhammad so that people have abandoned the subtle finesses and high minds of the Sultan

Agung of Mataram, that is, let the number of fixed years according to Aji Saka, but in the name of the months let us show that we have accepted Islam (HAMKA, 2017: 211).

He is also known for his expertise as a writer in making a story that contains important lessons and is full of meaning by linking the culture prevailing in Indonesian society. In the preamble of one of his novels he writes, often people ask me when they have finished reading the stories I have written, "What is this story, O Tuan HAMKA?"

I answered, "Genesis."

"Where", he also asked

"Are you forget Sir," I replied, "that I was once the leader of a magazine called Community Guidelines and Community Flags. Of course the stories I made are all events, incidents in the community. The village where the saga took place was in the community, the city was a livelihood, and the material was taken in contemplation, from suffering and complaints.

So this saga, the New Force will likely have my friends who will feel offended and criticized. Let this be explained. This is the conscience, the conscience of all people in Minangkabau in this transition era (HAMKA, 2016: 9-10). That was also how his writings, for example, responded to events in Indonesian society.

And in his other works Buya HAMKA also associates his writings with the verses of the Al-Qur'an. Buya HAMKA wrote that all the national heroes including Sultan Alam Minangkabau for the Dutch were traitors, for us are heroes. More and more people betrayed the Netherlands, so many of our heroes.

Although the Kingdom of Minangkabau no longer exists, and the entire area of our homeland has joined voluntarily on its own in the Republic of Indonesia. What the Sultan had hoped had been achieved, Dutch power no longer existed in our homeland as a whole. The memory of Sultan Alam Bagagar Syah remained alive and grew alive, to become one of our pride as Indonesian people.

"Indeed, we are the ones who raise the dead, and we are the ones who record what they have done and the traces they left behind. And everything we collect in a clear book (Lauh Mahfudz) (Yaasin: 12)

We have dismantled the history of Sultan Alam Minagkabau, we leave it to our government, to the People's Representative, the Governor of West Sumatra, the Minister of Social Affairs, and it has reached our President General Suharto himself. After the parties concerned examined the history of Tuanku's struggle, everyone understood that Tuanku was a hero. The Government of the Republic of Indonesia has invited Tuanku to be placed in the Kalibata Heroes' Cemetery to be equal with other heroes of the motherland. At the Greater

Jakarta City Hall that day, on behalf of the Government, Governor H. Ali Sadikin, attended by Indonesians from Minang, Tuanku was respected, respected as appropriate (HAMKA, 2017: 131).

Very concerned about HAMKA about the phenomena of life and society that occurred in his life at that time. He carries out this concern by spawning various works among his greatest works, Tafsir Al Azhar, then hypothetically we can conclude that HAMKA often links each other between Islamic Sharia and Culture or local cultural values. Therefore, one of his greatest works in the Qur'anic Interpretation, the Al Azhar Interpretation, is in its interpretations of the Qur'anic verses that are associated with diverse local cultural values in Indonesia.

Humanities of HAMKA and *Interpretation of al-Azhar*

a. Biography

His name is Abdul Karim Amrullah or commonly known as Buya HAMKA. He was born on the Batang river, Man preview (West Sumatra) on 13 Muharram 1326 H, coinciding with February 17, 1908 M (HAMKA, 190: 17).

His father was a well-known Muslim scholar, Dr. H. Abdul Karim bin Muhammad Amrullah bin Tuanku Abdullah, brought to light the Islamic reform in Minangkabau in particular and in Sumatra in general, known at that time by the mention of the Young People.

The movement he brought was against rabithah, which brought teachers into memory, which is one of the systems that the adherents of the tarmac faced when they would begin to do so. He then expressed his views on the issue of the caliphate (Rusdy HAMKA, 1983: 1).

In 1914 he went with his father to Padang Panjang, where he was sent to a village school and spent the night studying the Quran with his own father until his death. From 1916 to 1923 he taught religion at the "Diniyah School" and "Sumatera Thawalib" schools in the Padang Panjang and at Parabek (Herry Mohammad, 2006: 60).

After he completed his pilgrimage in 1972, his name was extended to Hajj, which became Hajj Abdul Malik Karim Amrullah (HAMKA). His mother was Siti Shafiyah Tanjung daughter of Haji Zakaria who had the title Bagindo Nan Batuah. She was the third wife of Haji Abdul Karim. During this marriage, Shafiyah was blessed with four children, namely: HAMKA, Abdul Kudus, Asman and Abdul Muthi. At a young age he was known as a dance teacher, singing and martial arts. From *genealogical* this be known, that it descended from a religious and have a relationship with Islam in Minangkabau-generation reforms in the late 20th century structure was born from Minangkabau society that embraces system, *matrilineal* therefore, in the genealogy of Minangkabau he was of the tribe Tanjung, his mother's tribe (HAMKA, 1983: 224).

At a young age HAMKA had traveled to seek knowledge. When he left Minangkabau, he was traveling to Java when he was 16 years old. And in Yogyakarta he gained knowledge of the movement for his activists, such as H. Oemar Said Tjokrominoto (Islamic Union), Ki Bagus Hadikusumo (Muhammadiyah Chief), KH. Fakhruddin, and RM Soerjopranoto. HAMKA, together with activists, took courses on movements (Herry Mohammad, 2006: 61-62). Three years after living in Java, HAMKA performed pilgrimage to the holy land of Mecca. At that time pilgrims from Indonesia were heavily in favor of previous years. It is from this pilgrimage experience that HAMKA wrote a famous novel entitled "*Under the Shelter of the Kaaba*" published by the Balai Pustaka of 1938. Later he returned to his hometown, but soon he traveled to Medan (North Sumatra) and wrote letters Islamic Fire News with Yunan Nasution named New Poets Magazine. Due to his association with the New Poets, HAMKA eventually moved from Medan to Batavia and in this city HAMKA lived until the end of his life (M. Bibit Suprpto, 2009: 335).

HAMKA has the capital that a scholar and scholar need. He was a *missionary*, a religious man, a writer, and a journalist. However, with the coming of Japan the situation became a porcelain, all community activities were monitored, and red and white flags were prohibited. HAMKA was able to represent the House of Representatives at the time of the Japanese ruler, so he targeted public criticism and made him move from Medan city to West Sumatra.

In 1950, HAMKA moved to Jakarta and settled in two professions, both a scholar and a poet. In 1955 he was elected to the parliament of the Masyumi party representing the Muhammadiyah element. As a great scholar, HAMKA does not own a boarding school like most other scholars, but it has a well-known educational institution and is a symbol of modern Islamic education in the Indonesian capital, al-Azhar educational institution that manages education from pre-school to higher education.

In 1958 HAMKA obtained an Honorary Doctorate (Doctor of Honoris Causa) from al-Azhar Cairo University, Egypt, at which time he was chancellor of Muhammad Syaltut (Herry Mohammad: 63). Granting a doctorate from al-Azhar University's college of choice is certainly not given to anyone, unless he or she is considered qualified. In Indonesia there are some people who are getting similar titles among them H. Abdullah Ahmad, Dr. H. Abdul Karim Amrullah (Father of HAMKA), his own HAMKA, and Dr. Idham Khalid | This title shows the recognition of academic credibility, in particular Shaykh Azhar to Indonesian scholars (M. Bibit Suprpto : 337).

In addition to the religion of HAMKA, he also studied literature, until 1952 he was appointed by the government as a member of the "Cultural considerations body" and was the Headmaster of the Islamic College and Islamic University in Makassar and advisor to the Ministry

of Religion (HAMKA, 2015: iii). HAMKA deepen "the Malay literary classic" who delivered a doctorate in literature on 6 June 1974.

The Indonesian Ulama Council (MUI) was established on 27 July 1975, HAMKA when it was the first Chairman. He held this office until his resignation on May 18, 1981. Prior to his removal from office his MUI had issued a Christmas ruling on March 7, 1981, that illegal Muslims attended Christmas events held by Christians. This fatwa was born because of the large number of Muslims who voluntarily, forcibly, or for the sake of peace, eventually followed the Christmas celebrations (Herry Mohammad, 2006: 65). HAMKA finally closed in Jakarta, July 24, 1981 at the age of 73.

a. His Thoughts and Works of

Life HAMKA truly describes himself as something of a great personality. One who wants a great revolution for Indonesia itself. Changing the way society views the customs will be more rational in the demands of Islamic religion. HAMKA, who is also an expert in the field of Sufism, has really laid the foundations of new Sufism in this country. The deep appreciation that al-Ghazali exemplified in the Sufism is by the way '*uzlah*' then HAMKA wants that devotion to remain actively involved in society (Nurcholish Madjid, 2006: 314). HAMKA follows in the footsteps of classical reformers like Ibn Taimiyah and Ibn Qoyyim al-Jauziyah. And he also shows the consistency of his thinking with the figure.

These new sources of written in a special book entitled *Sufism are Modern Tasawuf: Happiness Is Near to Us in Ourselves*. The Sufism of this model is characterized by the emphasis on moral motives and the application of the *dzhikr* and *muqârobah method* or concentration of concern to approach God. Debugging the application of such a Sufism a Sufis can see the world in a more positive and unobtrusive view of society's social life (HAMKA, 2015: 12).

HAMKA is a prolific writer, and he is also a journalist, editor, and publisher. In the 1920s HAMKA was full of journalists in a number of newspapers such as the Pelita Andalas, the Call of Islam, the Islamic Star, and the Call of Muhammadiyah. In 1928 he was also editor and editor of al-Mahdi magazine in Makassar, and Gema Islam (M. Bibit Suprpto : 335).

In the Indonesian literary world, HAMKA is well-known as a new poet and religious writer. HAMKA's literary works abound, including

1. The Sabariyah (his first Roman book in Minangkabau was published in 1928).
2. Under the Shelter of the Kaaba (published in the 1939 Library).
3. The sinking of Van Der Wijk (1939).
4. Traveling to Deli (an autobiography)
5. My father (his father's biography, published 1976).

6. In the Valley of life (short stories)
7. Laila Majnun (Arabic translation novel).
8. And others.

In the midst of activities that can be said to be very busy, HAMKA continues to write and write. Among his group of scholarly works are:

1. Khatibul Ummah (the first book he wrote in the field of scientific writing in 1935).
2. Call Modern.
3. Its Development and Purification Period.
4. The Development of Tasawuf from Century to Century.
5. Interpretation of al-Azhar (the most monumental work he composed in prison, the complete Qur'anic interpretation of 30 Juz) (HAMKA, 2015: vi).
6. And others.

b. *Tafsir al-Azhar*, Pattern and Method commentary

Tafsir al-Azhar written by Buya Hamka was written in Malay. This interpretation is the body of research presented by HAMKA at a dawn lecture at the Al-Azhar mosque located in New Keabyoran in Jakarta. Due to the request and encouragement from some quarters to make it an interpretation, HAMKA finally wrote this interpretation.

In the introduction to his commentary, Hamka wrote that his aim in writing this commentary is to arouse the interest of Islamic forces in the homeland of Indonesia and in the regions who speak Malay who want to know the contents of the Koran. And another reason to assist the dairy in delivering its preaching (HAMKA, 1982: 5).

In interpreting the Qur'anic verses HAMKA applies his knowledge in every field of knowledge, both religious and non-religious. In easy-to-understand language, it is no wonder why this *Tafsir al-Azhar* received praise from Federspiel in his book entitled "*Indonesia's Qur'anic Study*" as a commentary on contemporary history and events (Howard M. Federspiel, 1996:35).

Al-Azhar's interpretation explains the Qur'anic verses with meticulous expressions, explains the meanings of the Qur'an in beautiful language, and connects the verses with existing social reality (Ahmad Muhajir, 2015:47).

HAMKA is committed to interpreting the Qur'anic verses in a sequential, orderly manner, and analyzing important matters directly related to the verse, either in terms of meaning or other aspects that may enrich the reader's understanding (Nashruddin Baidan, 1998: 9). Thus this *interpretation of al-Azhar* is interpreted using a method of analysis (*tablîlî*).

Each interpretation must have a pattern (color) that represents the personal interpretation of it. Between one interpreter and the other one must have their own tendencies. This is

influenced by the background of the author's upbringing, the social life he encompasses, and the circumstances in which the work was written.

Al-Azhar's interpretation is written in a country where the majority of the population is Muslim. While Muslims need religious guidance, and thirst for knowledge that will enable them to understand the content of the Qur'an. Thus madzhab disputes are not brought into this interpretation. And neither is the author of the *taassub* to an understanding. He even made every effort to approach the meaning of the verse, deciphering the meaning of the Arabic language into Indonesian and giving people the opportunity to think deeply (HAMKA, 1982: 52).

The Madzhab held by Buya HAMKA was the salaf, that is the madzhab of the Messenger of Allah, his companions, and the scholars who followed the footsteps of the Prophet.

One of the most interesting interpretations of Buya HAMKA and his example is *Tafsir al-Manar* by Rashid Ridha, based on the teachings of his teacher Muhammad Abduh. *The al-Manar interpretation* is only written 12 Juz which means that it is not interpreted until the Qur'an. However, *Tafsir al-Manar* can be used as a guide in the writing of *Tafsir al-Azhar* despised 30 Juz. Although the issues of society and politics have changed dramatically, there have been changes in the Islamic states, but the basis for their interpretation remains warm, exemplary, and relevant.

Besides the *Al-Manar Interpretation* there are some interpretations that also give color to the interpretation. Like *Al-Maraghi's Interpretation*, Musthafa Ahmad Maraghi *Fi Zbilalil Qur'an*'s Sayyid Qutb's work is also seen to exert considerable influence in the writing of this interpretation. HAMKA told his muqaddimah his interpretation that when writing this interpretation he imagined the pattern of the students and members of the congregation standing behind him as a member.

“There are students who are hard-working and educated in Islamic families. There are SH scholars, Engineers, Doctors and Professors. Adapula high-ranking officers and generals and some of their men were still merchants, car auto agents with extensive connections, importers and exporters as well as intermediary merchants. And there were maidservants and builders, and husbandmen, and servants of their kindred, with their wives. They all form a community of believers, united by the dawn prayer community, love and love. United in *row*, an orderlyface to face with a distinctive 'to the divine (HAMKA, 1982: 55).

Al-Azhar's interpretation is suitable for all circles and for anyone who wants practical solutions to community life. In accordance with what HAMKA describes, he coined this interpretation to be read by any society, whenever he was educated or just ordinary. HAMKA also

often provides real-life examples of society with very broad descriptions. So the reader will immediately understand the point at hand.

Interpretation patterns are the color, direction, or tendency of certain thoughts or ideas that dominate a work of interpretation. The key word lies in whether or not such thoughts or ideas are dominant (Nashruddin Baidan, 2011: 388). Not closing the possibilities in one interpretation has many patterns. Because a muffer has the freedom to present his work as long as it does not violate the signs that he has been destined to become a muffer.

In its interpretation, HAMKA often reveals a phenomenon that is happening in the middle of society, following valid facts and supported by strong arguments, both from the Koran itself and from the hadith. It also comes from its own rational thinking objectively. Therefore, it is not wrong to conclude that this *Tafsir al-Azhar* contains the pattern of *Adabi Ijtima'i*.

In his interpretation, it is often the case for HAMKA to always be aware of Muslims, that life is temporary and that eternity is in the hereafter. Or in other words, HAMKA does not want the Muslims to be overwhelmed by this mortal world, and so forgets the afterlife. As such, the suede pattern appears to be quite dominant in this interpretation.

Local Cultural Values in Al Azhar's Interpretation

A. Local Cultural Values in Al Azhar's Interpretation

Local cultural values are synonymous with tradition. Is the tradition in the form of belief (theological-religious) or the value of one's personality or social life. And examples of findings in this case are proverbs, rhymes, saying, slogan, and others.

B. Analysis of Local Cultural Values in Al Azhar's Interpretation

Judging from the analysis of critical discourse, the Malay proverb brought by HAMKA in Al Azhar's Interpretation shows that there are three aspects of the production of meaning in social life that imply certain interests, intentions and goals or even values hidden behind the Malay proverbs used by HAMKA namely aspects of culture, politics, religion.

More interestingly, the cultural literary *uslub* (style) in the form of proverbs (rhymes, parables, poems and poems or saying) used in the interpretation of its interpretation certainly not only as a "*munasabah*" (conformity) with the description of the contents of the verse but also possible as part of the rules / social doctrine or even Malay way of thinking / style that is interesting to be the object of research. Several classifications of different meanings produced by HAMKA in Al Azhar's interpretation. The following local cultural forms such as the proverbs,

parables, poems and rhymes played by HAMKA in the narratives of Al Azhar's interpretation and reflect the meanings of Malay identity and wisdom are as follows

❖ Surat Al-Araf verse 57

وهو الذي يرسل الرياح بشرا بين يدي رحمته (57)

he who winds as a bearer of glad tidings, precede the coming of His mercy. So that when the wind brings clouds. We defeated a barren area, then we sent rain in that area. Then we grow with rain a variety of fruits, that's how we raise the dead, hopefully you take lessons.

When HAMKA interprets verse 57 of this Al-A'raf letter, HAMKA writes the proverb of the voyage, "When the south winds come down, the ark will sail like the tip of a wave" (HAMKA, 1970: 265). shows the ability of the Malays and their intelligence in the study of the wind.

So through the method of analyzing text discourse, the authors conclude that HAMKA included this saying in the interpretation of this verse in order to introduce Malay identity and wisdom of the Malays.

❖ Al Baqarah verse 216

كتب عليكم القتال وهو كره لكم (216)

In the Al-Qur'an p Albaqarah verse 216, in a language understood as a clause on compulsory and by HAMKA it is interpreted by using the parable that war is like a sick person taking bitter medicine, for the sake of healing it is taken as well (HAMKA, 1970 p. 180). The form of this parable was carried out by HAMKA as a cultural strategy to give a mandatory message in life with all its causes and effects, rather than being obligatory in *fiqh*(law) which is sometimes understood to be limited to the will of God (theological). This is done to show the wisdom aspect of Malay interpretation HAMKA

❖ base of verse 53 Surah al-Isra

وقل لعبادي يقولوا التي هي أحسن إن الشيطان (53)

Saying written by HAMKA byword for the show as a favor Malay. This means that the language spoken by humans with their tongues, whether they realize it or not, arises rather than their favor. Favor is the state of a man's spiritual or inner nature. That quality of mind is called meaning, and sentences flowing from the mouth and tongue are expressions of the meaning contained in the mind. Because of that, human language is influenced by his culture. In fact, HAMKA reiterates that Minangkabau people in their culture pass respect to others, receive herbs or guest instruments with all due respect, respect teachers, love students, speak respectfully to

those who are worthy of respect, Minangkabau people call them language (*ba-baso*) (HAMKA, 1970: 80).

This is how HAMKA's experts put Malay proverbs in their interpretation and even take an example with the regions and habits of Indonesian people. Demonstrating the breadth of HAMKA's insights and HAMKA's intellectual intelligence in writing its interpretations and of course this reflects the very suitability of this interpretation with the Indonesian people with their local cultural values. Thus HAMKA shows the public and readers its interpretation of the identity and wisdom of local cultural values, namely Malay.

The point is that HAMKA in the cultural context has the purpose of displaying and introducing Malay identity and wisdom in order to benefit and preserve the culture.

The Malay proverb in HAMKA's interpretation of Al Azhar's work from the perspective of critical discourse analysis in the political context gives meaning to an invitation to politic that is honest and polite away from hypocrisy. The political attitude of a Muslim should be based on the ideals of Islam based on the principles of divinity and humanity.

The political context of the Malay proverb written by HAMKA in the interpretation of Al-Azhar with an honest, polite and fair meaning can be seen, among others:

The Malay proverb contains teachings or advice that in politics is full of intrigue, traps, believers are reminded to know who friends and opponents are. Because of such evidence, he should be introspective, if friends with them. You can connect, but you have to be careful. If related because of business, for example, play well, but do not pour out your heart at all. As the nation's saying goes, "Balam birds can forget about snares, but snares never forget Balam". (HAMKA, 1970: 66).

Especially in its historical reality the PKI was full of political intrigue to rule and win the hearts of the people with all its tricks. Thus HAMKA when interpreting Surah Ali Imran verse 118, it is said ...

يَأْيِيهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونَكُمْ (118)

"but what is hidden by their chests are bigger."

That is HAMKA's expertise in interpreting the Al-Qur'an by using Local Cultural Values and relating it to historical events and political events that are happening in their time.

The invitation for *Taskiyatun Nufus* or Purgatory is on the Malay proverb as an analog language (figuratively) for satire or advice. "Do not slice the fiddle in buffalo ears". Because buffalo does not recognize the subtlety of the sliced fiddle and the beauty of the song (HAMKA, 1970 :139). HAMKA carries the saying when interpreting verse 20 of Luqman's letter. In the middle of the verse, "And He made perfect for you His physical and spiritual blessings. "Inner

wisdom is an instrument of reason, feeling and examination that exists in humans to welcome the blessing that is endless. Because if subtle feelings and intelligent minds as inner favors are absent or imperfect. Surely humans will not be able to feel all the blessings that are beautiful. Who is the person who will be amazed and moved to see the blessings of Allah in sight.

Conclusion 3 context of discourse with different meanings when HAMKA includes Malay proverbs in the form of proverbs, parables and poems in Al Azhar's interpretation, based on critical discourse analysis namely,

1. Cultural context gives 2 meanings, namely Malay identity and wisdom and based on studies The Al Azhar Tafsir falls into the category of Malay Interpretation
2. The Political Context gives an ethical-idealist political meaning and reflects HAMKA's political ideas about an Islamic Indonesia and an Indonesianized Islam
3. The *Taskiyatun Nufus* context gives a meaning reflecting the HAMKA view that religion is the process of self-maturation of the sense of feeling (Sufism) and religious thought (renewal) consistently and continuously

C. The verses of Local Cultural Values that are criticized and warned by HAMKA the people from it.

As the explanation has passed, that local cultural values can also be interpreted with tradition. And many in the verses of the Al-Qur'an that tell about the traditions of previous ancestors who gave birth to forms of shirk and heresy. Because of that many are told that the society's rejection at that time to the mission of the prophet who were sent to them because they did not match up with the teachings or traditions that had been conveyed and worked on long ago by their ancestors. And this is the explanation of his interpretation by HAMKA in Al Azhar.

Here are some examples of verse about sentences tradition

1. Ash-Shu'ara ': 74

قالوا بل وجدنا آباءنا كذلك يفعلون (74)

They said: In fact we have found our fathers, that they did (Ash-Shu'ara': 74)

We found grandmother ancestors, our progenitors who once did, worship and adore image. Then, because we are their descendants, we will surely accept the customs as a sacred heritage and must be preserved.

Then a firm stand came out of the Prophet Ibrahim, a position that deserves to be called a revolutionary against all the chaotic beliefs.

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (137)

This is nothing but the temperament of the ancients. (verse 137)

Our deeds do not arise now. Our ancestors who used to do this in the past. If there is wealth, show that wealth. Nothing prevents them from being luxurious, establishing the throne, building a mark of wealth in a high place and splurging on their property. They all died naturally, we welcomed their inheritance, our luxury was magnificent, and we were rich. What do you want?

وَمَا نَحْنُ بِمُعَذِّبِينَ (138)

And we will not be punished (verse 138)

Our ancestors who were obeying, and we are imitating have died well, they did not die in punishment. Neither will we, there will be no great day of doom on us, as you are afraid of that threat. And in the hereafter, of course we will not be punished, because we do not persecute the property of others, but do as they pleased with our own property.

Rebuttal to the person who strongly holding the teachings of the Ancestors is in verse

❖ Az Zukhruf verse 22

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِ

They even said: indeed we found that our fathers of our own way, and we as their traces are to take direction (Verse 22)

Now it is not fate that is the reason, for it is clear that it is just a lie. They could not show the trust handbook because it did not exist. Now the real thing is opened, namely the ancestral heritage which does not rot in the rain, and does not crack in the heat. That's how they found it, so the trail that they left of course that's what we follow.

Then give to warnings of God to His Messenger

وكذلك ما أرسلنا من قبلك في قرية (23)

And thus. We did not send before you to a country, but the leaders said, "Indeed, we have found our fathers in one way, and we have followed in the footsteps of them as followers. (Verse 23)

Then this voice is not a new voice, but a voice that has long been heard, made a rebuttal to the Prophets and Apostles sent by God.

Then what is the response of the Prophets and what should be the response of the Prophet Muhammad sallallahu alaihi wasallam over the inheritance of the inheritance from the fathers that first?

وكذلك ما أرسلنا من قبلك في قرية من (23)

"He said (the Apostle who was sent by God to a land), Do (so is) that I bring to you something (exclamation) which is more than what you find on your fathers? (base of verse 24)

What makes more sense? What really comes from God? Will you also hold an heirloom that has no end and origin?

"They say, Surely we do what you (sent) say, do not want to believe (the end of verse 24)

With all the means of good exchange, preaching has been conveyed to them. There is not one reason or argument that they can uphold because none is true. Then they make "make the former fathers".

Then asked what if the appeal that I brought is more guarantee the happiness of the world and the hereafter? Because this is really from God?

Their answer was short and rude. "We don't want to believe it." Certainly God acted

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (25)

Then we counter them. Then take a look at how the end people are deniers. (verse 25)

Bound By Tradition Ancestral

❖ Al Maidah verse 104

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ (104)

And when it is said to them, Come to what was revealed by Allah and to the Apostles, they answered, "It is enough for us what we have found upon our fathers. (the beginning of verse 104)

All the messy work, giving certain names to animals and then saying that the animal is an image, they see as a matter that should not be violated at all. If asked what the cause is made so, they themselves can not use reason to explain the truth. They say that it is a religious rule from God. When asked, if it is indeed from Allah, surely there must be a basic revelation. Which prophet, which Apostle conveys the revelation, they are unable to answer. Only one of their last defenses, namely, "We have found that we have not been altered by our ancestors. We only obey him faithfully. We will not use our reason to consider whether or not this is useful. Ancestors are much smarter than us. Of course by him this matter had been carefully considered. Now comes the reproach of people who hold a rule they call religion even though there is no clear source.

Even though their fathers did not know anything and did not get a clue (end of verse 104),

they said, that is the heritage of our ancestors, we cannot change it. Good, from the ancestors! What if the rules of the ancestors were only rules that did not arise from science? Which is not bright causes? Will it be followed too? What if the rules of the ancestors did not come from Allah's guidance, not from guidance and revelation received from one of the Apostles like Abraham and Ishmael? Only from the imagination of the ancestors and then included in the

religious framework, will it be followed as well? If that's the case, of course it's easy for an old man to make a rule, even if it doesn't make sense, it won't necessarily be useful so that all kinds of muddled deeds are mixed up in Religion and are carried out by those who come later and say religion. Where does their mind put it?

This is a verse that is useful for all ages. The verse is not only for the Jahiliyah people, but rather to warn that in holding a religious regulation, it should never be obedient to what is received from a teacher or ancestor. The source of religion, as called for by this verse is very strict, namely the rules of Allah and the Rasul. Beyond that heresy is his name.

All deeds of heresy are in fact not sourced from knowledge and not from guidance (Divine guidance). If it is sought from where its origin will certainly not meet. In our circle of Muslims who have been far away from the Prophet's age, rules may arise that are absurd, plausible, not from the Koran and not from the sunnah of the Prophet. However, if reprimanded they are angry and have their necks said that was received from the ancestors. This is what is called taqlid, which is just shouldering, bearing only what is received by not using the mind.

This is particularly related to worship. All worship to Allah or all ceremonies that have to do with worship, in no way should be added or subtracted from what is determined by God and the Apostle. If it has been added because of taqlid then the nature of the state of religion will change completely. Named a new religion by the name of Islam, even though he was far from Islam.

All ceremonies and procedures that do not come from the guidance of God, which is only accepted as inheritance, are preserved indefinitely, including in the ignorant custom. This custom was not merely a matter of time before the Prophet Muhammad was sent to the Messenger, but all deviations from the true religion line were said to be religious, including in ignorance.

In our country there is also a jahiliyah that resembles the *babrah*, *saab-ibah*, *washilah*, and *haam*.

On the shores of the fisherman's life north of Java Island or on the Kelantan and Trengganu Coast of Malaysia, there is a common ancestor tradition called "Puja Laut". That is, slaughter the buffalo and the head of the buffalo to the sea. He said for a meal (a grain) to the guardian spirits there. It is believed that if the sea genie is not served, he will demand human sacrifice. This also includes ignorance.

Then there is the modernization of ignorance. For example, when a government or a business body strikes down a house, digs a house or a building, or raises a fundamental, it has to

kill a big one. Later, his head was buried in the house fund that would be erected. After the burial is complete, only the construction work begins.

Why are the spirits in the sea given the dish? Why not offer a thank-you or a prayer of thanks directly to God who sets the sea and gives him fish? And ask God directly for protection every year for fishermen to avoid danger in the sea? Can evil spirits do anything to mankind if God does not allow it? How strong is the prayer of a human being 'with the evil of a genie guarding the sea?'

And erecting a great building by giving a head to the "occupants" of the land also raises questions. Who is the ruler of the land, the "inhabitant" of the invisible land or the God of existence? Which is more noble, is man the caliph of God in this world and this whole earth is provided for man or is it more noble?

There was no need to bury the head of the buffalo on the ground where the building was located. What is more important is that the house or building was erected with the lawful rather than the corrupt money. If the genie is not given a gift, it will not be able to defeat the believer. However, if the illegal goods used for development, it is clear that God will curse.

This is just a small example of *taqlid*, about living a habit of ignorance that almost resembled the *bahirah*, *saabah*, *ibidah*, *washiilah*, and *haam* of modern-day Javanese. In our country many ignorance has been raised or raised by the rulers themselves, made into a tradition that resembles worship, and those who criticize it for not being religious will be scolded by people. This is why people are not happy that Islamic Shari'ah is from Allah and the Messenger is being carried out, even if they want to be religious. Then substituted jahiliyyah ceremonies which had absolutely nothing to do with monotheism.

D. Da'wah and Local Cultural Values

In his book *Great Personality*, HAMKA mentions that among the factors that weakened personality is the old customary bond. HAMKA has a long history of living in the world of course, and for a customary people it is the national mark. However, do not forget that custom is a habit. Custom is not the law or the result of a pre-make contract. Although he is not a written law, he is in many ways stronger than the law. Breaking the law of the State is not always legal if there is insufficient evidence. However, it violates the law of the state, which is the law of community hatred. Wrong and right sometimes no one cares. I did not go to prison, but the eyes of the masses were organized into "traps" to imprison the souls of those who were seen to violate customs. Sometimes living in the village is like stepping on a hot coal. In fact, the act of violating the custom does not violate state law and does not violate religion.

An example is some seventy years ago, when marriage was still strictly forbidden in Minangkabau, especially the one that leaves a grandmother. In religion, it is possible to marry a person whose mother is a sibling, but in the custom cannot because their grandmother is one. According to customary terms, they are called "one house" which is a pawn house. It's very bad to be customary if they get married. However, by the great and well-known Minangkabau scholar, Sheikh Ahmad Khatib, who had lived in Mecca for a long time, his two "single" families were married in Mecca. As a result, how?

They did not dare return to their village until they died in Mecca. If they return home at that time, they will not be able to stand still in the public eye. In fact, they are not in violation of religious law and neither are the laws of the country.

A scholar who remained in the village said, "Although the marriage is legal in religion, it is still disgusting. It's like slaughtering freshly prepared chickens and eating them raw." That's how many Muslim scholars were living in Minang at that time. That is why, as time has changed its own custom has changed.

It has become a rule in the science of society that older people who feel good about the old system refuse to accept customary changes, while young people want change. This is the opposite of the conflict. Sometimes it gets tough and eventually wins young. When the young man who fought for the change won, his age grew old, and he refused to let go of the habits and customs he had fought for. And the young are against it. That's it.

In order to be strong and tough, do not let the custom go to waste. I suppose now we are in a very rural area of our homeland which is Minangkabau. Many ancient people today praise the good of the Minangkabau custom, the arrangement of aunt to nephew, the heritage, and so on. It is undeniable that society is still the same as it was sixty years ago. However, as the wheels of life of the nation continue to spin, wearing traditional clothes is not the same thing as wearing narrow clothes. No longer do we want to adapt to society as it is now. Eventually, my grandma would just say the parables of a tail-like mural, praise the old wonders and curse the new age.

His praises are also of old order. We ask, "If they could return the world to their original sixty years ago, would they be able to cover the gate of Bukit Patah Sembilan. Lurah Berangin to keep her children from contacting Singapore? Will they be able to tell them to stop flying?"

Every era is good and some are bad. Damn people who can't adjust. Such a person, even in his lifetime, will only look bad because his glasses are "black".

Our personalities are new Indonesians, not personal individuals with great personal worth. Our personalities must be big and strong to lead our remaining people, releasing them

from under the cage of a frog like a frog. And, take her to the center of this vast universe so that she knows where the sky is.

As to matters pertaining to worship of God, such as religious ceremonies, five-hour prayers in Islam, pilgrimage to Mecca, throwing jumrah, or other religious ceremonies, we must all submit! It does not include customs but worship. It's old-fashioned and modern. It does not include items that you would like to peel off or look old-fashioned. It's a religious teaching. Regarding the principles of the Shariah religion should not be ignored, do not look old-fashioned. The most important thing is to learn which teachings are original, which are based, which are exactly what the scriptures cannot change. And whatever is added by the clergy or priests.

Learning about religion with Western science is good. Our smart people have a lot now. In the West, many scholars have studied the problems of the south that have raised the question of religion on the basis of science. Educated youths who are open to the West should be careful to get into the problem.

For decades the Dutch have embraced the false teachings of Islam, working hard with the churches. And the Muslims here are very much left behind. For decades, Islam has not made any progress in thinking.

Two Muslim thinkers, Jamaluddin Al Afghany and Muhammad Abduh who first developed a new understanding of Islam, have not yet been accepted by most Muslims here. In recent times there have been a number of doctors in philosophy, literature and others in Islam in Egypt, Pakistan, Turkey, and others. The result of their important work, which explores Islam through knowledge such as Muhammad's Life by Dr. Husain Baikal, Fajrul Islam by Dr. Ahmad Amin and many Islamic philosophy books written by some Islamic science doctors published in recent years, have not been read or understood by Muslims themselves. More than a dozen books were published after World War II. Therefore, the educated young people who think in the west to get into trouble with the world must be very careful.

Conclusion

Based on the preceding discussion, the following conclusions can be drawn in response to the issues raised in this study, as follows:

1. Local Cultural Values in Interpretation of Al azhar is divided into 2 main lines. The first is the values of the local culture that HAMKA appreciates and is passionate about preserving. Therefore, HAMKA enshrines and accommodates him in his Al-Azhar Interpretation. The second is the values of local culture or in other words a tradition contrary to Islamic law. So

HAMKA also includes a warning and a prohibition against these practices of idiosyncrasy and worship in some of its interpretations of the verses that discuss the traditions of our ancestors.

2. Aspects of Local Cultural values that appear in the interpretation of HAMKA in its Interpretation are Proverbs, Parables, Poetry, Saying, Quotes and others. And some of the traditions that HAMKA brings to its attention are *Puja Laut* and *Sesajen Giving*.
3. Local Cultural Values in Tafsir Al azhar are closely related to human existence as Gods, Individuals, and members of society. This is in line with the main function of releasing the Qur'an as a guide for mankind. In this regard, Al Azhar's Interpretation implemented and modeled it in his Interpretation.
4. The Dialectic of the Qur'an and the Local cultural values in the Al-Azhar Interpretation is a process of convergence between the Qur'an, the author's cultural heritage, and the socio-cultural conditions surrounding it. The process is in line with the steps the author has taken in favoring the Qur'anic verses in the context of local cultural values. Methodologically, the steps of interpreting the Qur'an in the interpretation of Al azhar is a form of approach that can be called the *tsaqafi-ijtima'i* (socio-cultural) approach. With this approach, the Qur'anic verses are understood based on their historical context and then projected into the situations and conditions of society from a cultural point of view.
5. The accommodative attitude of Al Azhar's interpretation of local cultural values can also be understood as a cultural strategy. This is because the patterns adopted by Al Azhar's interpreters in revealing the meaning of the Qur'anic verses are essentially the creative process of directing the sacred messages of God in the context of space and time, the life of the people at once in response to the social conditions surrounding it. Among them is to introduce the identity and wisdom of Culture to the world of readers.

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